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DEVOTED TO THE ENLARGEMENT AND PERFECTION OF HOME.

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JOHN HUMPHREY NOYES, ... *Editor.*
WILLIAM A. HINDS, ... *Associate Editor.*
F. WAYLAND SMITH, ... *Business Manager.*

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CONNECTION BETWEEN SOCIALISM AND SPIRITUALISM.

II.

OUR first article traced the connection between Socialism and Spiritualism as illustrated in the experience of the religious Communities; but if the position therein taken, that the two sustain inseparable and interdependent relations, is true, we ought to be able to trace the connection in other than religious Communities—in the great Owen and Fourier movements for example. Let us see:

If the two principles are so closely related as we have supposed we should naturally expect that reciprocal relations would be established between them; that Spiritualists would be prone to become Socialists, and Socialists would be prone to become Spiritualists; and that is exactly the state of things which does exist. On the one hand, Spiritualists are turning their attention toward Socialism, and starting Communities here and there; and, on the other hand, there are notable examples of persons who, commencing their career as Socialists, even of the extreme materialistic school, have become very strong Spiritualists. In illustration, the experience of both Robert Owen and his son Robert Dale may be cited. The latter is at the present time a leader among the Spiritualists, and Robert Owen finally became a thorough convert to Spiritualism, and was able to trace spiritual control and guidance throughout his whole previous life. This point is brought out clearly in his biography by Sargant, thus:

"Owen says, that in looking back on his past life, he can trace the finger of God directing his steps, preserving his life under imminent dangers, and impelling him onward on many occasions. It was under the immediate guidance of the Spirit of God, that during the inexperience of his youth he accomplished much good for the world. The preservation of his life from the peculiar dangers of childhood was owing to the monitions of this good Spirit. To this superior invisible aid he owed his appointment, at the age of seven years, to be usher in a school, before the monitorial system of teaching was thought of. To this he must ascribe his migration from an inaccessible Welsh county to London, and then to Stamford, and his ability to maintain himself without assistance from his friends. So he goes on recounting all the events of his life, great and small, and attributing them to the SPECIAL PROVIDENCE OF GOD."

This paragraph, besides showing that Owen became a full believer in Spiritualism, brings out the important fact that persons may be inspired—working under a powerful afflatus from the spiritual world—and yet be wholly unconscious of it at the time. We have no doubt that Owen was inspired in his Lanark enterprise, and in his introduction of Socialism to the attention of the people of the United States. Nothing would then have

convinced him of the fact; but Sargant tells us the time came when he was fully conscious of it; and history furnishes many similar examples of persons who were inspired for certain special enterprises without knowing it.

The leaders of the Fourierite movement are not yet prepared to recognize and confess the fact of their past inspiration as Owen did; but as it ought to be done we will take the occasion to do it for them. Ripley, Dana, Godwin, Channing and the rest of the apostles of Fourierism were under an afflatus more than human. We are not yet prepared to canonize them, and don't think they are worthy to go into the same category with the ancient seers and prophets; but we must at least call them mediums—writing and speaking mediums they were, of a high order. Let us try to understand their mediumship:

The Brook-Farm Association was the first and most prominent of all the Fourier experiments; and that was born of Transcendentalism—a school of advanced social thinkers of New England, who recognized an inspiring afflatus which they called the "newness," the "revival," the "renaissance;" and their original idea was that of organizing a Society on "Christ's own idea"—the Kingdom of Heaven in short. "Let the Spirit of God move freely over the great deep of social existence, and a creative light will come at his word; and after that long evening in which we are living, the morning of the first day shall dawn on Christian society." "The Kingdom of Heaven, as it lay in the clear spirit of Jesus of Nazareth, is rising again upon our vision. Nay this Kingdom begins to be seen, not only in religious ecstasies, but in the light of common sense and the human understanding. Social science begins to verify the prophecy of poetry." "Every thing can be said of it (the contemplated organization) in a degree which Christ said of his kingdom, and therefore it is believed that in some measure it does embody his idea." Such language expressed the high religious and spiritual ideal of the founders of Brook-Farm; and their practical Socialism instead of leading them into materialism carried them into sympathy with Swedenborgianism—the system which above all others is responsible for the phenomena of modern Spiritualism. Thus Parke Godwin, perhaps the best expounder thirty years ago of Fourierism in this country, said of Fourier and Swedenborg—"These two great minds, the greatest beyond all comparison in our later days, were the instruments of Providence in bringing to light the mysteries of his word and works, as they are comprehended and followed in the higher states of existence. It is no exaggeration, we think, to say that they are the two commissioned by the Great Leader of the Christian Israel to spy out the promised land of peace and blessedness." Doherty, Channing, Dwight, Dana, Ripley, and other writers for the Brook-Farm *Harbinger*, all sounded the praises of Swedenborg, and manifested their fellowship for the great ghost-seer and father of modern Spiritualism.

That there is a clear connection between Swedenborg and modern Spiritualism, through Andrew Jackson Davis, will not be generally questioned; but it may be well to recall, in this connection, that Davis first met Swedenborg's ghost in 1844, and was then commissioned by him to coöperate with Christ's "inefficient" efforts to regulate mankind; that this interview was repeated two years later; after which Professor Bush—the chief apostle of Swedenborgianism in this country—publicly endorsed Davis as a true medium of Swedenborg, "providentially raised up to confirm his divine mission and teachings;" and that, though Davis finally set up as an independent teacher, the main ideas of Davis and Swedenborg about "intuition, love and wisdom, familiarity of the living with the dead, classification of ghostly spheres, astronomical theology," etc., are substantially the same.

And that there was a strong attraction between Fourierism and Spiritualism is further confirmed by the fact that the motto of the *Harbinger* from first to last was taken from Swedenborg's writings, and that the Association which received the special favor of the

Phalanx, the predecessor of the *Harbinger*, was mainly composed of members of the New Jerusalem Church.

Finally, having traced the connection between Fourierism and Spiritualism, and expressed our conviction that the early apostles of Fourierism in this country were to some extent mediums of a spiritual afflatus, we will reproduce a few of their old utterances, that the reader may judge of their character. It is hardly imaginable that Parke Godwin, the Democratic politician, should utter such words as follow, but the phenomenon is intelligible when we think of him as a medium:

"Fourier, among the last words that he wrote, describing the triumph of universal Association, exclaims, 'These are the days of mercy promised in the words of the Redeemer, Blessed are they which do hunger and thirst after righteousness, for they shall be filled.' It is verily in harmony, in Associative unity, that God will manifest to us the immensity of his providence, and that the Savior will come according to his word in 'all the glory of his Father': it is the Kingdom of Heaven that comes to us in this terrestrial world; it is the reign of Christ; he has conquered evil. *Christus regnat, vincit, imperat.* Then will the Cross have accomplished its two-fold destiny, that of consolation during the reign of sin, and that of a universal banner, when human reason shall have accomplished the task imposed upon it by the Creator. 'Seek ye first the Kingdom of God and his righteousness'—the harmony of the passions in associative unity. Then will the banner of the Cross display with glory its device, the augury of victory, *In hoc signo vinces*; for then it will have conquered evil, conquered the gates of hell, conquered false philosophy and national indigence and spurious civilization; *et portæ inferi non prevalebunt.*"

Charles A Dana, as editor of the *New-York Sun*, could never have used the following language, but it was the most natural thing in the world for one acting under a powerful afflatus:

"What matter if philosophers, lost in metaphysical falsities and sophistical nothings, and faith long ago deceived and plundered, are ready to deny the inmost convictions of the soul? What matter if those who have been charged with the most solemn office—the discovery of Truth—in their failure to solve the fatal problems, of which themselves and all of us pay the forfeit, declare that a solution is impossible, and that the great mass of men are forever doomed to the same wretched and pitiable existence? What matter even if the teachers of religion, which ought never to have been polluted by such blasphemous skepticism, dare to say that the benevolent and all-wise Creator has appointed this world and its inhabitants, with their almost infinite capacities for joy and goodness, to perpetual misfortune and suffering? We ought only the more earnestly and immovably to protest against such errors, and to stand firm on those original intuitions which the heart, in every glow of enthusiasm, instinctively renews and clings to, in spite of the bewilderment of the understanding. There *is* for man a higher and nobler destiny on earth; there *is* a divinely ordained social order of justice and unsullied honor and spiritual beauty: there *is* for the nations a future of universal peace and unity."

George Ripley acknowledged a divine afflatus when he said:

"The Divine Voice has spoken to many hearts, which have cheerfully accepted their mission, and which are ready to engage in any labor, to endure any sacrifice, for the promised redemption of Humanity. They *have been taken possession of* by the Idea and the Hope of Universal Unity, and nothing in life seems to them valuable, compared with its realization. What they need is, not integrity of purpose, not disinterestedness of aim, not piety and spirituality of soul; this they already possess; it is this which has awakened them to their lofty aspirations, which has separated them from the world, made them marked men, exposed them to scorn and contempt, and inspired them with a resolute valor which no outward terror can daunt; but they need a knowledge of the true conditions for accomplishing their wishes."

Wm. Henry Channing wrote in 1845:

"A prophecy in the Spirit of this age announces that a new era in Humanity is opening, and sounds forth more fully than ever before the venerable, yet new, gospel that the *Kingdom of Heaven is at hand.* * * * * Each age has been right in feeling that its mission was *all-important*. Each prophet has chanted as if for very life, his warning and cheering, for God spoke through him in the language of his land and era. The Infinite Being, who through generation upon generation, progressively incarnates himself in the

human race, and so manifests his glory upon earth, calls this age to its heavenly mission, and speaks through it with an eloquent longing, that can not be uttered, his welcome and promise. The word whispers through the nations, "*Man made One; a World at Peace; Humanity, the Earth round.*"

THE ENLARGEMENT OF HOME.

VI.

THERE is a view of this subject, which, it seems to me, should be of much interest to those who believe in Christianity, and one which demands their serious and careful attention. The family and home as it is, is too often assumed without examination or serious thought, to be a Christian institution. It must be admitted on all hands that it would materially assist us in getting correct views of the size of home, if we could get correct views of what is properly the unit of society. It is quite a common assumption that the existing family is such unit, and one of the strongest arguments against female suffrage which we remember to have ever seen, was based upon this assumption. Such family is the unit of society, said the writer, therefore its suffrage should be one and indivisible. The premises being admitted the argument seems unanswerable.

Now, Christianity has a theory of society, and contains elements or principles which must inevitably develop and ripen into some sort of social organization. There must be such a thing as a Christian State, and the question we ask its believers to consider is, what is the social unit of Christianity?

The small family certainly is not a product of Christianity. Society existed before Christ, and this family as the unit of such society existed in the age of heathenism and certainly in that of Judaism before Christianity as actually as it has since. Did Christ recognize it as the social unit and recommend it as such, and magnify family relationships? There is not the least direct evidence of it; and his own attitude toward them in itself furnishes a strong presumption of the contrary. So far from forming and supporting the natural family or advising his disciples to do so, all he said and did indicates that his intention was to introduce a new departure in respect to social organization, and to make the church, the spiritual family or organization of the believers, the social unit. He spoke of his kingdom, and after passing into the heavens he set it up, but it was in the invisible or spiritual world. Speaking of it, Paul said it was "in the heavenly places, far above all principality and power, and might and dominion, and every name that is named, not only in this world but also in that which is to come; and that he was given to be the head over all things to the church, which is his body." And again, that "of him is the whole family in heaven and earth named." Eph. 1: 20-23, 3: 15. Christ enjoined his disciples to pray that the kingdom of God may come, and that his will may be done in earth as it is in heaven. Thus this kingdom or spiritual organization is made the model for society on earth, and when one prays that that kingdom may come, it is but praying that it may become the germ for the organization of society here as well as in the "heavenly places." We thus go out of the world for the form and the character of the unit of society.

As has been said, the existing family has not necessarily any thing to do with Christianity. It was the unit of heathenish society, such as it was, as truly as it is of society in Christian lands. It cannot be denied that it is founded upon "blood, the will of the flesh and the will of man," and persons born of those do not belong in Christian society. Those who believe in Christ thereby get "power," [right or privilege, see marginal reading], of entering into a new relation and a new social state, John 1: 12, 13. The family as it is, is not necessarily a religious institution; indeed, the majority of families in the most highly civilized and Christianized countries are not, in fact, religious. The irreligious family is no less a family, no less a unit of the present social state. And there is indisputably very much in the natural family spirit that is antagonistic to the spirit of Christianity; hence it is entirely wrong for Christians to claim that it is the unit of true society.

The church, on the other hand, is an organization founded not on natural ties but on spiritual; those who compose it are not "born of blood, etc., etc." On a certain occasion when Christ was informed that his mother and his brethren desired to speak with him, he said, "Who is my mother and who are my brethren?" and pointing to his disciples he said, "Behold my mother and my brethren. For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." Or, as another evangelist states it, "my mother and my brethren are these which

hear the word of God and do it." Matt. 12: 48, 49. Luke 8: 21. This indicates the nature of the social revolution which Christ purposed and undertook to inaugurate. Other language of his shows that his gospel was calculated to break up families limited by natural relationships by introducing a powerful, separating element, which would destroy such relationships and bring in a new relation and state based on spiritual unity with him. "I am come to set a man at variance with his father, etc. A man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me, etc." Matt. 10: 36, 37. "Whosoever forsaketh not all that he hath, cannot be my disciple." Luke 14: 33. By reference to the preceding 26th verse it may be seen that this forsaking extends to all natural relationships. But this separation and destruction was not an end; it was but a preliminary step or condition for the enlargement of the family and of society upon a broader and deeper foundation. And so we find Christ promising. The forsaking of parents, wife, children, brothers and sisters was not, in the economy of the gospel, to result in the loss of them or of love, care, fraternity, or any thing valuable in those relations. Not at all: "Every one that forsaketh houses, or brothers, or sisters, or father, or mother, or children, or lands, for my name's sake, shall receive an hundred fold." Matt. 19: 29. Again, "there is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time." Luke 18: 29. That this refers to the contemplated social state while men are in the body is put beyond dispute or cavil, by the fact that houses and lands are included. Building upon these principles, it is inevitably required by the whole logic of Christianity that the church, the spiritual, instead of the natural family should become the unit of society; and this is the same thing that we propose, the substitution of Communism for familism, of the home based on spiritual, for that based on natural relations.

One fundamental idea of a church, with all religious people, is, that it is a gathering together of the people of the neighborhood in an organization founded upon something beside natural relationships. It may be very large, taking in all in a certain vicinage, or it may include but a few families; but whatever the size, it is founded on spiritual relationships and thus supersedes the natural. But how far should it go in this supersession? To what limit should the church be confined? What interests, what rights and relations should it comprehend and take care of, and what let alone?

The true principle of the organization of the church was developed on the day of Pentecost. "All that believed were together, and had all things common." Acts 2: 44. "The multitude of them that believed were of one heart and one soul; neither said any of them that aught of the things which he possessed was his own; but they had all things common." Acts 4: 32.

Now this is not a mere statement of a fact in an exceptional case; it is the assertion of a principle and of its natural operation. "They believed;" "they were of one heart and one soul;" hence, as a legitimate consequence, "they were together;" "they had all things common." They were in spiritual sympathy, fellowship, [Greek, *koinonia*] communion with each other, and the organization of the church would naturally include all who were in such communion, in any place. We have but to look at the conception of the church as a social structure which existed in the mind of Paul, to verify this conclusion. Taking the unity of the human body to illustrate the unity of the church, he said, "as the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ." "By one spirit we are all baptized into one body." "There should be no schism in the body; but the members should have the same care one for another. Whether one member suffer all the members suffer with it; or one member be honored, all the members rejoice with it." 1 Cor. 12: 12, 13, 25, 27.

Here is an organization, based on spiritual unity; one becomes a member of it by a baptism of the Spirit, and it would not be easy to conceive of a corporate body more integral or communistic than such an one must necessarily be. And such an organization must from necessity constitute the unit of society where it exists. In its nature it is indivisible into smaller units with private property and ownership, and social relations not subordinate to the body, for that would bring schism into the body.

A church being a larger organization than a family becomes easily a sort of insurance society for all important interests. In Paul's time the churches did, not-

withstanding persecution and dispersion, become a great insurance society to one another. Those in want in one region received supplies from those having abundance in another. Nor was this done by the doling out of a stinted charity, but on the principle of equality; abundance filling want wherever it existed. And because a church is a larger organization than a family and from its broader basis and spiritual unity may be made permanent, it can be relied on not merely to insure against temporal want, but also for instruction, for home education as has been shown in previous papers, and especially for religious instruction, and the larger and the more communistic it is, the better insurance it would be able to give for everything of this nature.

It seems as though it were time for Christians to begin to realize the original idea of Christ, namely, that the organization formed on the basis of sympathy, or fellowship with him, should supersede all other social and family relations, and become the unit of a new and perfect form of society; one in which it can be said, "our conversation, [citizenship] is in heaven." Phil. 3: 21. Every neighborhood where it is possible, should organize itself into such a spiritual body; the interests of the small family should be merged in it; and the operations now carried on in such family should be carried on in it and every thing should be subordinated to it. Heathen and infidels may perhaps with some show of reason talk of the family as the unit of society, but Christians should not. The church of Christ, the family that is named of him, is their social unit and their home, and they are called to such enlargement of that home as shall guarantee to its members the hundred fold which Christ promised and will surely give to those who shall forsake all for the kingdom of God.

J. W. T.

THE WARP OF CLASS-BIAS.

From Herbert Spencer's "Study of Sociology."

WERE not their judgments warped by the class-bias, working-men might be more pervious to the truth that better forms of industrial organization would grow up and extinguish the forms which they regard as oppressive, were such better forms practicable. And they might see that the impracticability of better forms results from the imperfections of existing human nature, moral and intellectual. If the workers in any business could so contrive and govern themselves that the share of profits coming to them as workers was greater than now, while the interest on the capital employed was less than now; and if they could at the same time sell the articles produced at lower rates than like articles produced in businesses managed as at present; then, manifestly, businesses managed as at present would go to the wall. That they do not go to the wall, that such better industrial organizations do not replace them, implies that the natures of the working-men themselves are not good enough; or, at least, that there are not many of them good enough. Happily, to some extent organizations of a superior type are becoming possible: here and there they have achieved encouraging successes. But, speaking generally, the masses are neither sufficiently provident, nor sufficiently conscientious, nor sufficiently intelligent. Consider the evidence.

That they are not provident enough they show both by wasting their higher wages when they get them, and by neglecting such opportunities as occur of entering into modified forms of coöperative industry. When the Gloucester Wagon Company was formed it was decided to reserve a thousand of its shares of £10 each, for the workmen employed; and to suit them it was arranged that the calls of a pound each should be at intervals of three months. As many of the men earned £2 10s. per week, in a locality where living is not costly, it was considered that the taking-up of shares in this manner would be quite practicable. All the circumstances were at the outset such as to promise that prosperity which the company has since achieved. The chairman is no less remarkable for his skill in the conduct of large undertakings than for that sympathy with the working-classes which led him to adopt this course. The manager had been a working-man; and possessed the confidence of working-men in so high a degree that many migrated with him from the Midland counties when the company was formed. Further, the manager entered heartily into the plan—telling me himself, that he had rejoiced over the founding of a concern in which those employed would have an interest. His hopes, however, and those of the chairman, were disappointed. After the lapse of a year not one of the thousand shares was taken up, and they were then distributed among the proprietors. Doubtless there have been in other cases more encouraging results. But this case is one added to others which show that the proportion of

working-men adequately provident is not great enough to permit an extensive growth of better industrial organizations.

Again, the success of industrial organizations higher in type requires in the members a nicer sense of justice than is at present general. Closer coöperation implies greater mutual trust, and greater mutual trust is not possible without more respect for one another's claims. When we find that in sick-clubs it is not uncommon for members to continue receiving aid when they are able to work, so that spies have to be set to check them; while, on the other hand, those who administer the funds often cause insolvency by embezzling them; we cannot avoid the inference that want of conscientiousness prevents the effective union of workers under no regulation but their own. When, among skilled laborers, we find a certain rate per hour demanded, because less "did not suffice for their natural wants," though the unskilled laborers working under them were receiving little more than half the rate per hour, and were kept out of the skilled class by stringent rules, we do not discover a moral sense so much above that shown by employers as to promise success for industrial combinations superior to our present ones. While workmen think themselves justified in combining to sell their labor only on certain terms, but think masters not justified in combining to buy it only on certain terms, they show a conception of equity not high enough to make practicable a form of coöperation requiring that each shall recognize the claims of others as fully as his own. One pervading misconception of justice betrayed by them would alone suffice to cause failure—the misconception, namely, that justice requires an equal sharing of benefits among producers, instead of requiring, as it does, equal freedom to make the best of their faculties. The general policy of trades-unionism, tending everywhere to restrain the superior from profiting by his superiority lest the inferior should be disadvantaged, is a policy which, acted out in any industrial combinations, must make them incapable of competing with combinations based on the principle that benefit gained shall be proportioned to faculty put forth.

Thus, as acting on the employed in general, the class-bias obscures the truth, otherwise not easy to see, that the existing type of industrial organization, like the existing type of political organization, is about as good as existing human nature allows. The evils there are in it are nothing but the evils brought round on men by their own imperfections. The relation of master and workman has to be tolerated, because, for the time being, no other will answer as well. Looked at apart from special interests, this organization of industry we now see around us must be considered as one in which the cost of regulation, though not so great as it once was, is still excessive. In any industrial combination, there must be a regulating agency. That regulating agency, whatever its nature, must be paid for—must involve a deduction from the total proceeds of the labor regulated. The present system is one under which the share of the total proceeds that goes to pay for regulation is considerable; and under better systems, to be expected hereafter, there will doubtless be a decrease in the cost of regulation. But for the present our comparatively costly system has the justification that it alone succeeds. Regulation is costly because the men to be regulated are defective. With decrease of their defects will come economy of regulation, and consequently greater shares of profit to themselves.

Let me not be misunderstood. The foregoing criticism does not imply that operatives have no grievances to complain of; nor does it imply that trade-combinations and strikes are without adequate justifications. It is quite possible to hold that when instead of devouring their captured enemies, men made slaves of them, the change was a step in advance; and to hold that this slavery, though absolutely bad, was relatively good—was the best thing practicable for the time being. It is quite possible also to hold that when slavery gave place to a serfdom under which certain personal rights were recognized, the new arrangement, though in the abstract an inequitable one, was more equitable than the old, and constituted as great an amelioration as men's natures then permitted. It is quite possible to hold that where, instead of serfs, there came freemen working for wages, but held as a class in extreme subordination, this modified relation of employers and employed, though bad, was as good a one as could then be established. And so it may be held that at the present time, though the form of individual government entails serious evils, those evils, much less than the evils of past time, are as small as the average human nature allows—are not due to any special injustice of the employing class, and can be remedied only as fast as men in general advance.

On the other hand, while contending that the policy of trades-unions and the actions of men on strike manifest an injustice as great as that shown by the employing classes, it is quite consistent to admit, and even to assert, that the evil acts of trade-combinations are the unavoidable accompaniment of a needful self-defense. Selfishness on the one side resisting selfishness on the other inevitably commits sins akin to those it complains of—cannot effectually check harsh dealings without itself using harsh measures. Further, it may be fully admitted that the evils of working-class combinations, great as they are, go along with certain benefits, and will hereafter be followed by greater benefits—are evils involved by the transition to better arrangements.

Here my purpose is neither to condemn nor to applaud the ideas and actions of the employed in their dealings with employers; but simply to point out how the class-bias warps working-men's judgments of social relations—makes it difficult for working-men to see that our existing industrial system is a product of existing human nature, and can be improved only as fast as human nature improves.

SOCIAL ORGANIZATION.

From the London Co-operative News.

MANY who speak of co-operation treat it as of recent origin, and are, probably, not aware that for some four hundred years the fisherman of Whitstable have been associated, and practically successful, as co-operators.

In a leading article in the *Echo* it is stated that, in the "Republic of Labor," at Whitstable, all the members are laborers, and none but members are employed. There are, at present, some four hundred and thirty-four members, owning about eighty vessels, engaged in dredging and carrying oysters to Billingsgate. No share can be either bought or sold. If members are disabled from age or infirmities they receive one-third of a full member's share. A widow has the same proportion. When sick the members have only a trifle deducted from their share of profits.

The number of oysters sent to London is limited, and regulated by the prices at Billingsgate. This is a suggestive hint to the cotton manufacturers, as it prevents the overstocking of the market.

It is held that the Whitstable fisherman "have unconsciously solved the knotty problem of co-operation." Their success is an interesting fact, and an instructive chapter in the history of the organization of labor. But it is clear they have not yet reached the higher phase of association in associated dwellings, where the health and happiness of the people can be best promoted and secured, as we see by the following, from Mr. E. T. Craig:—

"TO THE EDITOR OF THE 'ECHO.'"

"Sir:—You struck upon an important fact when, in drawing attention to the organization of the Whitstable fisherman, you declared that the elements of its success indicated the failure of similar trade organizations. The long continued success of these men doubtless arises from their thorough co-operation, as far as they go; and their mode of dealing with the labor question teaches an important lesson to the co-operatives of England. Encouraging as the progress of the distributive societies is, with their two millions of members, two millions of shareholders, and eight hundred thousand pounds sterling of profits last year, they yet fail to reach the ideal of the 'Whitstable Republic,' of labor, while even in the 'happy fishing grounds' the best aspects of co-operative association are not yet realized.

"Some forty-six years ago I was instrumental in forming a social organization which was, during its existence, completely successful, although the condition of the people in the south of Ireland was most unpromising, and threatening to me as a 'Sassenach' at the time, owing to agrarian insurrection. The success effected was shown in the peaceful changes that followed its establishment.

"The possible success of co-operation for distributive purposes has been clearly established; but the ultimate success of productive societies in their present aspect has yet to be proved in their relations with the laborers when difficulties arise from within. There are two aspects of co-operation which require to be considered. One seeks the elevation of the individual member through the elevation of others. The other fosters pure egoism in simply seeking to secure a division of the profits and interest of capital. With the first plan the benefits of social amelioration are inevitable and unavoidable; with the second they are accidents arising out of incidents of place and of person.

"When I visited the 'Whitstable Republic' some thirty years ago, I found them just outside of the great temple of social organization, and they still remain there, although it would be a vast amelioration of their position if they could pass the threshold.

"Having tested the power of social organization, and proved its great and immediate influence in a moral, industrial, and educational point of view, I am prepared to support Dr. B.

W. Richardson in his views as to the possibilities of realizing a 'City of Health,' for we had neither sickness nor death amongst a community of eighty persons, whilst great numbers were dying around us of fever and cholera. But we had neither sewers, cellars, nor cesspools, etc. Security, comfort, contentment, and happiness sustained the vital forces against malaria and other sources of disease and death.

"The thorough discussion of the question in the direction of co-operative labor, as indicated by the Whitstable success, would be of great interest to a large class of your readers, and would be still more useful if social organizations were shown to be practicable, and calculated to attain higher results in culture, health, and happiness in associated homes. It has been said that 'the process of social evolution is in its general character so far pre-determined that its successive stages cannot be ante-dated, and hence no teaching or policy can advance it beyond a certain normal state, which is limited by the rate of organic modification in human beings.' It is this possible modification in taste, culture, and habits which constitutes the hope of the social reformer and sanitarian. No modification would be more easy or more certain of attaining satisfactory results than those arising out of social organization for the production and the distribution of wealth, for the culture of the higher phases of humanity, and for the full enjoyment of the products of industry. To attain these results would require the forces essential to success. These forces would arise if co-operators had a higher ideal of results to be obtained, to awaken the full enthusiasm of human sympathy. The zeal of past days may be cited, but the conditions are not the same. Impracticable theories have been purified through failure, and practical measures tested by success. To propose measures beyond the conditions and capabilities of the people was like driving across the ecliptic with one horse of heaven and another horse of the earth—the charioteer made no progress. To-day the practicable is more visible, although the possible is not seen. Profits and the interests of capital hide from view the claims of labor, and the danger to co-operation arises from within rather than from external influences.

"If you deal with this important question so as to lead to a modification of popular faith, and raise the ideal as to the social organization of industrial life, you will realize one of the greatest benefits which can be attained for the future of humanity.

"Man is modifiable, like other organizations determined by surrounding conditions. The neglect of a few simple laws and conditions has left the laborer stranded on the shore of a restless ocean of blundering, antagonizing selfishness, and misdirected labor, to the waste of health and to the destruction of life and happiness. A wise and practical change is now possible in combining the elements of the Whitstable co-operators' success, with the social organization which was practically illustrated at Ralahine.—Yours, etc.,

London.

E. T. CRAIG."

CORRESPONDENCE.

EDITOR AMERICAN SOCIALIST:—Some of your readers may recollect an article in your first number headed "Coöperation in Michigan."

It was coöperation on a very small scale to be sure—very small—only three, and even one of these fell out by the way, after having "run well for a season."

Our first work was very heavy—chopping, sawing and getting out of the way very heavy hemlock logs, to prepare the grounds for a vineyard. It was a beautiful slope, mostly to the South-east. Then we began stumping where fruit trees had already been set. We had a full force of men, and some days would get out twenty or thirty, then we would come upon some huge maple or bass-wood that would take a half-a-day to dig out. Our next heavy work was to get several acres of logging fallow ready for burning.

Then came the lighter work of fruit-culture. We had more small fruits than we could harvest. We needed more children's help. It will be recollected that when we hired C. he was to receive one-third monthly, one-third at the end of six months, and one-third we were to return him in work on his little, unimproved twenty acres. He had the privilege of going out to work at harvesting a month or more, as he could get double wages. He came back worse demoralized than he went, and since then he has been "no good." We found, too, that we had over-paid him.

B. put a full force of men on his place, underbrushing, chopping, sawing, logging, burning and plowing; and now has seventeen acres cleared and plowed, seven acres in wheat, and will have out sixteen hundred peach trees in the Spring, besides a great variety of other trees, and any amount of small fruit.

A. has partly furnished C.'s family with fruit, etc., and B. has been furnished in abundance all varieties of fruit and vegetables during the entire season. In this little plan—very little to be sure—of coöperation, C. has grown away from us, but A. and B. have grown toward each other, and are now more heartily in sympathy

than ever, and anxious to coöperate on a larger scale. If two can thus work together to mutual advantage in a business way, socially and even spiritually, why not six? and if six, why not a neighborhood of sixty?

What we now need, or shall need in the Spring, are two or three families, each with "a poor man's blessing"—a large family of children, a dozen or more—the more the better. We ask that the mother shall have the true mother soul, the mother love, the mother devotion, and that the father shall have common sense. No one of these shall use tobacco in any form; they may chew asafoetida, or skunk cabbage; but no tobacco. Tobacco was one thing that demoralized C.

We do not believe that a tobacco-user can make any spiritual growth, no matter who he is or where he is—in the church or out—and we want only growing souls, or those capable of growth. We can give such families plenty of light employment, comfortable homes and abundance of fruit the year round—a bright outlook for the future for themselves and for their children. We will make their interests ours, if they will heartily coöperate with us.

A.

South Haven, Mich., Nov. 1876.

AMERICAN SOCIALIST.

THURSDAY, NOVEMBER 9, 1876.

Persons who send us manuscript and desire to have it returned in case it is not published, must in each instance mention at the time it is sent that it is to be returned, and must inclose to us sufficient money to pay return postage. Unless this be done we cannot undertake either to preserve or return it.

We reproduce in another column, under the heading "The Warp of Class-Bias," a few pages from Herbert Spencer's new book on the "Study of Sociology," which strike us as worthy the attention of socialistic students. We would however modify his position, that the existing organizations of society "are about as good as existing human nature allows," so as to make the future outlook less discouraging. A part of the population of the civilized world, we are confident, is prepared for improved institutions, and the number of people thus prepared is constantly increasing. The thing required, in order to insure success in the practical operation of these improved institutions, is care in selection—wisdom to choose the right material only. The constant temptation is to think that successful Coöperations, Associations, Communities, can be formed out of ordinary material. There could not be a greater mistake. On this point Spencer is right. Coöperation is a closer organization than the common industrial relation, and implies greater mutual trust; and Communism is a still closer organization, and implies still greater mutual trust; and each in turn involves a higher type of character. Evidently, we must draw into these close organizations the superior classes—the most intellectual and moral—men of genuine talent and character; and until this is done, success on the great scale cannot be reasonably expected.

And indeed it is fortunate that this is so—fortunate that the great prizes of Coöperation and Communism cannot be won by the undeserving. It is a constant inducement to improvement of character. We have never believed nor taught that such people as most freely offer themselves for experiment can rush into Coöperation, Association or Communism, and realize all their advantages. That idea prevailed when Owen advertised for "the industrious and well-disposed of all nations," and got in answer nine hundred volunteers in a few weeks, and to some extent when there was such a rush into the short-lived Phalanxes and Associations that were started thirty and thirty-five years ago. But the word now is improvement of character as a means of realizing these higher forms of society. The lover is under a powerful inducement to improvement of character and noble conduct, because he is seeking a prize that cannot otherwise be attained. Socialists of all classes have held up before them splendid prizes of improved institutions—easier life and happier homes—and the attainment of these prizes, too, is dependent on personal improvement and nobleness of life and action.

Discontent with existing circumstances is generally a disturbing and vexatious element for all parties; but there is, nevertheless, a discontent which may be called noble—a discontent which turns in the direction of personal improvement; and this is the kind of discontent the AMERICAN SOCIALIST will endeavor to excite and foster. It will not create strife between the employer and employed, nor seek to make the workmen discon-

tented with their present external conditions; but it will incite them to personal improvement, and hold constantly up to their view the great prizes of Coöperation and Communism which are offered to all men as rewards for that personal improvement which shall render them, in Spencer's words, "sufficiently provident, sufficiently conscientious, and sufficiently intelligent" to make practical these higher types of social and industrial organization.

In September we announced that a Canadian friend had endowed the AMERICAN SOCIALIST with the sum of Twenty-five Dollars; and we expressed a hope that all the force of good example would operate to procure a general imitation of the act. A gentleman residing in Philadelphia is the first to imitate it by sending us an equal sum, for which he has our thanks. We shall use every such gift to aid in extending the circulation and usefulness of the paper, and any one may send us a check for this object who feels moved to do so.

MR. E. T. CRAIG'S Letter to the London *Echo*, which we republish, further illustrates the progressive character of Socialism which we endeavored to point out last week. Citing the case of the Whitstable fishermen who have for a great many years achieved complete success in conducting their business on coöperative principles, he yet calls attention to the "higher results in culture, health, and happiness" which they might have enjoyed in associated homes; and he argues strongly in favor of the advantages to be obtained by a closer social organization. He also indicates the necessity of elevating the present standard of taste, culture and general refinement of personal character in order to attain the results he describes; but he declares that "man is modifiable." His letter is worth reading.

Another co-operator, writing to the *Secular Review* says: "In some towns I heard of co-operative stores, and visited some, which seemed not to understand what they were about. They had no educational fund. In one town complaint was made to me that members of the Secular Society did not join the store. There was nothing to join except trade and dividend; and without an educational fund you never know how long either will last. A store composed of ignorant members, who grab all the profits and devote none to improvements, have no claim on public respect, nor offer any reason why any one should join them. A store which does not train its members, and give them good news-rooms, good libraries, and good lectures, has no claim to the respect due to the real coöperative store."

This is excellent. Mere business co-operation, while it makes easy the procurement of material support, does not satisfy men's minds. There are aspirations for self-culture which logically and inevitably lead on to the higher forms of social organization. For, in associated homes education is as much more readily attainable as is money in business co-operation. But the elementary forms of Socialism which are taking such deep hold in England, France, Germany and Russia, are doing a good and necessary work as pioneers for the higher forms which are sure to follow. And it is on this ground that all Socialists can recognize and help each other.

THE Slade trial in London continues to be an absorbing topic of interest. On the charge of vagrancy Dr. Slade has been sentenced to three months' hard labor; but notice of appeal was promptly given by the defense, who are confident of final victory; and in spite of the hue and cry of the prosecution and the jubilation of newspapers prejudiced against Spiritualism, it must be admitted that the Spiritualists have some good reasons for feeling well in respect to the case. Not only was the charge of conspiracy withdrawn, but a charge has been brought against the principal prosecutor scarcely less hard for a gentleman to bear than those preferred against Dr. Slade. Dr. Carpenter, in a letter to the *Daily News*, accused Professor Lankester of inserting his name in the summonses which he took out against Dr. Slade without any authority from him, and after he had expressed his "disapproval of the whole proceeding as almost certain to do more harm than good." And the fact stated by Dr. Carpenter in his letter, that "Dr. Slade had not only not received money from him (as was charged by the prosecution), but had accepted his challenge to a trial of his powers at Dr. Carpenter's own house, and with his own chairs, tables and slates," will tend to turn the current of opinion in favor of Dr. Slade, or at least cause a suspension of judgment. Mr. Henry Sedgwick also writes to *The Spiritualist*, that the use which Prof. Lankester had made of his name in the pro-

ceedings against Dr. Slade was wholly unauthorized. A London correspondent of the *New-York Graphic* says: "Opinions on the subject [of this trial] are so widely varying that we seem to have the beginning of another Tichborne *en petit*. Numbers of persons of good social standing are expressing themselves converted to Spiritualism by the Slade manifestations through the medium of letters to newspapers, not only in London, but in the provinces;" and the leading journals of England are said to treat Slade with much more liberality than American newspapers, many of whom have rushed to the conclusion, not only that Dr. Slade is a conjurer and rascal, but that Spiritualism itself is a monstrous delusion and humbug. Not so fast, gentlemen!

THE work of Capt. Eads in deepening the channel at the mouth of the Mississippi, promises to be successful. He has undertaken to obtain a depth of twenty-six feet at low water, which is just the depth on the bar at Sandy Hook; and at latest advices had actually obtained a depth of twenty-two and a-half feet. A channel twenty-six feet deep will allow as large ships to enter the port of New Orleans as can get into New-York harbor; and the effect on the export trade will be very important, as it will tend to divert the grain and breadstuffs of the entire Mississippi valley from the Atlantic seaboard to New Orleans for shipment. The cost of carrying grain by railroad from the West to Boston, New-York, Philadelphia and Baltimore is greater than the cost of carrying it across the Atlantic; while it can be moved by water down the Mississippi at about one-third the expense. If, then, the port of New Orleans becomes capable of receiving vessels of large burden, all the grain within reach of the Mississippi and its tributaries will naturally take this course. This will have a stimulating effect on the waning fortunes of New Orleans, and will restore to that city some of its old prestige.

AN OPEN LETTER

TO THE FOUNDER OF THE "SPRINGFIELD INDUSTRIAL WORKS."

Wallingford, Conn., Oct. 31, 1876.

J. A. H. ELLIS—

DEAR SIR:—Your experiment of the "Industrial Works" is unquestionably commanding much attention at the present time. Its circulars, your own letters, the accounts of it which have been published in *Scribner's Monthly* and the newspapers, have made it generally known; and it has certain features which enlist the interest of Socialists generally, as well as of those in favor of coöperation. Our own interest has been indicated in many ways, and especially by an article in the 31st No. of the AMERICAN SOCIALIST. We earnestly desire for the "Industrial Works" complete success, conscious that its failure would have a discouraging effect on the general movement of coöperation and Socialism; and it is natural for us to inquire whether we can offer any counsel that will help you make it a success. If any points occur to you in respect to which you desire to learn the results of the experience of the Oneida and Wallingford Communities, please "draw on us at sight." In the mean time we will offer a few words on the financial question, which can do no harm, if not *apropos*.

Our experience has demonstrated the great importance of thorough book-keeping—not only that we may ascertain at any time our debits and credits, but also that we may ascertain at short notice whether as a financial institution we are sailing up or down stream.

Then we have applied book-keeping with great advantage to particular departments of our business. It is not sufficient that we are prospering "on the whole;" we must know what departments pay the most and what the least, that we may apply our labor and capital to the best advantage. The ordinary farmer finds at the end of the year that he has made a few hundred dollars, and is content, though he may have actually lost money on part of his crops. A little book-keeping would tell him how he could increase his annual gains while diminishing his labor. The same is true of a complicated manufacturing business. It is essential that the statistician should be constantly on the alert, or very likely some articles will be made at a loss. Our hardware department at Oneida includes several branches of manufacture, and was "on the whole" profitable, but accurate book-keeping applied to its different branches showed us that we had for some time manufactured certain articles at a loss.

But probably the greatest financial danger to such experiments as yours and ours arises from the temptation to rapid expansion—there are so many persons to see how advantageous investments may be made in increasing our business facilities or the comforts of our home, and

it is so easy and natural for people to anticipate a bright future and mortgage its income, or as the common saying is, "count the chickens before they are hatched." It is a safe rule not to spend money or invest it faster than we earn it; but very much harder for large companies to carry out than for individuals, and quite impossible for them without thorough book-keeping.

I recently visited a Community where, in respect to finances, there were two classes. The conservatives were for moving slowly and cautiously, and waiting until they had money in their hand before spending it. The sanguine reasoned in this way: our income from wool was last year so many hundred dollars; our wheat brought us so much more; our sale of hogs reached such a figure: we can safely count on as large an income from all these sources this year as we had last; and therefore it is safe and wise to go on with our building and other projects. But, as it turned out, the price of wool was greatly reduced, and the cholera carried off most of their hogs; and so their general income fell considerably short of the previous year.

In respect to membership, wisdom and safety require that additions should be made with great caution, and never under the pressure of a desire for rapid expansion. In Communities it is better to limit the members to the smallest number for years, than to take in a lot of inharmonious material, and a similar rule must apply to coöperations.

You will appreciate our motives in this communication. We repeat that we are anxious that the "Industrial Works" should succeed, and if our experience can be of any assistance to you in making it so, you may command it.

Very respectfully,

WM. A. HINDS.

THE SEPARATISTS AT ZOAR.

Public Garden---Beginnings---Conversation with a Member---Barbara Grubermann---Ackermann---Ordinances---Covenant---Important Legal Decisions.

[Editorial Correspondence.]

Zoar, Tuscarawas Co., Ohio.

"ZOAR is a little city hidden in an apple-orchard," says one; and fruit-trees are certainly a conspicuous and pleasing feature of this communistic settlement, as it is of nearly every other one I have visited; and so are the gardens. Even Icaria, least advanced in some respects of all the Communities, has a good garden attached to every dwelling; and the German Communities are especially favored in this respect. Here at Zoar there is a large public or Community garden, much frequented, especially by visitors. At the center is a small circle surrounded by a thrifty, well kept cedar hedge; from which radiate twelve triangular beds, in which one may notice the familiar petunias, balsams, verbenas, gladiolus, amaranths, dahlias, geraniums, etc. Indeed, the several acres included in the garden are mainly occupied with flowers. There are, however, a few vines and fruit-trees, and on one side a green-house of moderate size is building.

Aside from this common pleasure-ground, however, one finds few evidences of a love of the beautiful in Zoar. The buildings are mostly common in style and material, and include many of the log-huts and other structures of the early settlers. Perhaps the house built for their first leader, Joseph Baümeler, should be noted as an exception. It is quite large, made of brick, has piazzas, balcony and cupola, and altogether looks aristocratic among its plebeian neighbors; but it must not be assumed from this that the leaders of Zoar are themselves aristocratic, for Baümeler, I understand, was averse to living in the fine brick house, and Ackermann, the present leader, is very unostentatious in all his habits, and lives in a plain wooden dwelling. A common and attractive feature of many of the houses is a large piazza or double piazza, suggestive of hospitality and happy evening groups.

In criticising the appearance of Zoar, it should be taken into account that the people were, with few exceptions, from the common classes of Germany, and that they were at first very poor—scarcely able to erect even log-cabins—so poor in fact that they were compelled to put their means into a common fund to avoid the calamity of a general separation. For when they emigrated to the United States from old Württemberg they had no idea of establishing a Community. Like the English Separatists who settled at Plymouth, they left their native land that they might enjoy religious liberty for themselves and rear their children in right ways. They landed in Philadelphia in the month of August, 1817, and four months afterward Baümeler and a few others, sent out by the company to take possession of a tract they had purchased in the wilderness of Ohio, built the first log-cabin where now stands the village of Zoar. But though the rich had shared their means with

the poor in paying the expenses of the ocean journey, it was expected that after they had reached their final home each family would shift for itself, and pay for its part of the land. This plan, it soon became evident to the leaders, would not work. Some were unable to pay for their land: others unable, from age or sickness, even to support themselves; and a scatteration and the consequent failure of their undertaking would result, they foresaw, unless they adopted Communism of property. This step was accordingly taken in 1819; and from that time they have prospered, until, with their 7,500 acres of land paid for, and their saw-mill, two large flouring-mills, machine-shops and foundry, woolen-factory, store, tavern, etc., they are accounted rich—worth, it is estimated, a million dollars.

The Zoarites, like the Shakers, let out considerable of their land to be worked on shares, and like them employ outside laborers to carry on the rest and also to work in their shops and mills. Immense fields of corn, wheat, oats, and other crops are seen on their home-farm. They own a thousand sheep. Their herdsman took me over a two-hundred acre pasture to look at their eighty-five cows. I counted forty-seven calves in one lot; another contained nearly thirty. A new cattle-barn was built last year, costing \$7,000. It is 50 ft. by 210, and contains 104 stalls. The lower story is occupied for stabling and feeding. An asphaltum walk seven feet wide extends the entire length of the stables, and the fifteen feet separating the two rows of mangers is also covered with asphaltum. The cows, as they were driven up at night, made their way intelligently to their several stalls, where a "lunch" and the milkmaids awaited them.

Zoar has now about three hundred members—a few more than there were at the commencement, but scarcely more than half its highest membership thirty years ago.

The government of Zoar is very simple; but this and other subjects are touched upon in the following conversation between myself and an intelligent member:

"What peculiar ceremonies have you?"

"None at all."

"How do you regard the Bible?"

"We believe in both the Old and New Testament, and in Christ as the Savior of the world."

"What great objects have you as a Community?"

"Our object is to get into heaven, and help others to get there."

"Do you expect your system will sometime be generally accepted?"

"I formerly believed it would spread all over the world. I thought every body would come into communistic relations. I believe so still, but I don't know how far our particular system will prevail. In heaven there is only Communism; and why should it not be our aim to prepare ourselves in this world for the society we are sure to enter there? If we can get rid of our willfulness and selfishness here, there is so much done for heaven."

"That is a good point certainly; but haven't you confidence in the perpetuity of your Community?"

"That is a matter I will not undertake to decide. If God wants to have it continued he will see that it is done."

"Joseph Baümeler was a remarkable man, I judge."

"Yes; when he was our leader we knew every thing would come out right."

"You seem to have a very good leader in Ackermann."

"I cannot complain; he is sometimes too good, in fact; he thinks every one should know what is right, and it goes hard with him to reprove much."

"The individual members don't have money, I suppose?"

"Our rules do not allow it, and nevertheless many, especially of the young, manage to get a little, and often spend it foolishly."

"Is the Community divided into classes?"

"Yes; the probationary class and the full members.

The first class includes the young people and newcomers. These are not really members of the society. The newcomers must pass at least one year of probation before they can go into the second class, and young people born in the Community must do the same after becoming of age if they wish to be numbered with the full members."

"What rules of discipline have you?"

"We appeal to the conscience, which answered very well with the early members. What else can we do? We can't punish anybody. Formerly, if a member disobeyed the regulations of the Society he was not allowed to attend the meetings, and that was punishment enough; but our young people would now laugh at such a penalty."

"I have read that for several years the members did not marry."

"That is true, but it was never intended that celibacy

should be a permanent principle of the Community."

"Still it was thought better not to marry."

"I think so now. The change from celibacy to marriage was made more than forty years ago, and a principal argument in favor of the change was that we might raise our own members. We supposed that children born in the Society would become natural Communists."

"What is the government of the Community?"

"There are three Trustees who regulate the work and all the business affairs of the Community—appointing such subordinates as they deem best; but they are responsible to a Standing Committee of five whom they are to consult on all important matters, and to whom they make monthly reports. This Standing Committee is the central power of the Community. To it any one can appeal from the decisions of the Trustees."

"Do you have a constitution?"

"Yes; it provides that the officers shall be voted for by all the members, women as well as men. It provides also that there shall be an annual election of one Trustee and one member of the Standing Committee; that a Cashier shall be chosen every four years, and that the time of each election shall be published twenty days before it takes place."

"Did Baümeler claim any miraculous power?"

"He had the power of healing the sick. We had great faith in him in that respect—I saw things myself which gave me that faith. When he was alive we had no outside doctor, and we had less sickness than we have now. He had also the superintendence of our business, and he was at the same time our preacher, and cared for the spiritual interests of the Community. He was a remarkable man."

"What is the effect of employing so many hirelings?"

"Bad, very bad. They tempt our young people to chew and smoke tobacco, to drink liquors, and into other bad habits. We commenced hiring about 1834, after the cholera had swept off one-third of our old members."

For fifteen years after the Zoarites began to marry it was a rule that their children should be taken care of by the society after they were three years old, and they were for this purpose placed under superintendents appointed by the Community, in large houses—the sexes being separated. "It was better so," said Ackermann, and so said others. The abrogation of this rule was evidently a backward step in the direction of familism.

A school is maintained at Zoar both summer and winter—a teacher being hired from the outside world. Music is cultivated. They have pianos in their houses, a small organ in their church, and a band. They have even a hymn-book of their own production.

I have spoken of Baümeler as the first leader of the Separatists; and so he is generally regarded; but I learn here that Barbara Grubermann preceded him in the leadership. She was a native of Switzerland, and was driven into Germany by terrible persecution. There, in the province of Old Württemberg, she was received by a few people as one divinely commissioned; but died before her disciples emigrated to America; and Joseph Baümeler was then chosen as their leader. Barbara, had she lived in our day, might have been called a "trance medium." She occasionally passed from the realms of consciousness, and upon her return reported what she had seen and heard. These utterances were not written down as in the case of the "inspired instruments" of the Eben-Ezer Society, or "True Inspiration Congregations." Some of her hymns are however preserved, and were sung to-day in the church at Zoar.

The present leader, Jacob Ackermann, the second from Baümeler, would be taken by a stranger as one of the common members. There is nothing in his dress or manner or physical organization betokening superiority or any special ability; and yet he is greatly respected by all, and exercises a controlling influence in the society. Although seventy-three years of age he still has the chief superintendence of both the lower and higher interests of the Community, and does more labor with his hands besides than many a younger man. In conversation with him you are impressed with his simplicity and sincerity. You feel that here is a man who can be safely trusted. He wins your full confidence at once. This, I take it, is the secret of his power as a leader. Then, too, he impresses you as a sympathetic, kind-hearted man—one who would willingly share your soul-burdens.

This man is so sincere that he frankly admits that he is a little discouraged about the future of Zoar—discouraged because the younger generation do not come under the same earnestness that controlled the original members. They fall into the fashions and ways of the world, and will not brook the restraints that religious Communism requires. The unfavorable condition of Zoar

in this respect may well excite reflection. Evidently it is not enough that a Community had a religious afflatus and intelligent, earnest men at its beginning. It must find means to keep that afflatus alive and strong, and to replace its founders, as occasion requires, with men of equal intelligence and earnestness; and to this end ordinances become of great value. The Shakers have almost daily meetings, and an elaborate system of ordinances that tend, we must suppose, not only to the maintenance of good order, but of the spirit which animated the founders of Shakerism. The Perfectionists consider their ordinances of daily evening meetings and mutual criticism essential conditions of their unity and progress. And may not the present status of the Zoar Community be accounted for by the fact that their ordinances are few and weak? They have nothing answering to mutual criticism, and no meetings except on Sunday, and these are not generally attended, and are not of a kind to elicit special interest or enthusiasm. I was present at one of them. Not more than one-third of the members were there. The women sat on one side, the men on the other, both facing the desk, from which Jacob Ackermann read one of the discourses of Batimeler. The reading was preceded and followed by the singing of a hymn, with the accompaniment of a small organ. No one except Ackermann said a word; and he confined himself entirely to reading. This was in the forenoon; there is a similar meeting in the afternoon; but never any free meeting in which all take part—where all hearts flow together in unity and devotion. Is it any wonder that the young people stay away, and that they lose their attraction for Community life? A Community should be an enlarged home, differing from the small home only in its increased attractions and its greater facilities for improving character.

It should be borne in mind, in this connection, that Zoar, as is the case with other German Communities I have described, is not a complete Community, but rather a combination of familism and Communism. At Zoar each family does its own cooking and washing; and even when there are several families in the same house each one attends to its own affairs separately.

The Zoarites have besides their Constitution, which is read before the general assembly once a year, a Covenant, which is signed by all persons on becoming members. It is not very formal, but has stood the legal test. It reads thus:

"We, the subscribers, members of the Society of Separatists of the second class, declare hereby that we give all our property, of every kind, not only what we possess, but what we may hereafter come into possession of by inheritance, gift, or otherwise, real or personal, and all rights, titles, and expectations whatever, both for ourselves and our heirs, to the said society forever, to be and remain, not only during our lives, but after our deaths, the exclusive property of the society. Also we promise and bind ourselves to obey all the commands and orders of the trustees and their subordinates, with the utmost zeal and diligence, without opposition or grumbling; and to devote all our strength, good-will, diligence, and skill, during our whole lives, to the common service of the society and for the satisfaction of its trustees. Also we consign in a similar manner our children, so long as they are minors, to the charge of the trustees, giving these the same rights and powers over them as though they had been formally indentured to them under the laws of the State."

This Covenant has been the basis of two important legal decisions which Communists should generally understand. One of them was rendered by the Supreme Court of the United States, and settled definitely and fully, that a member on seceding from a Community bound together by such a covenant cannot enforce a division and distribution of its property; and also that a member of a Community with such a covenant has no interest in the common property which on his death descends to his heirs at law. The other decision, made in a case that was not carried beyond the State courts, settled another point of vital interest to Communities. It was held that neither a member who subscribed to the above Covenant, nor his heirs at law, is entitled to a divisible share in the property acquired by the Community while he was a member in requital for services rendered, because "as between the seceder and remaining members he had already received all that his contract entitled him to demand."

In the settlement of these questions the Zoar Community has done valuable service, and will be gratefully remembered in the far future. W. A. H.

A Chinese newspaper which is published at Shanghai under foreign auspices, has now a circulation of nearly six thousand daily. The proprietor is making an effort to reach the lower classes by printing a smaller edition at a very low price.

COMMUNITY LIFE.

AT ONEIDA.

THE Wallingford Community reports its new house, and new arrangements in the old house as so far forward that they are ready to receive the children they have been preparing for, and this week we send twelve, which with four already there (two yet in their mother's arms), will make sixteen, of various ages under fifteen years. This is something new—entirely new in the situation of that Commune. It has never had room before for a children's department, and though our little ones have often been taken there singly or in couples for a visit, it has not always been found very profitable. One child properly attended to has taken as much time and care there, as half-a-dozen here. But now the old house has been reconstructed; the meeting-hall diminished by a bed-room serves for a school-room, the office and library for a play-room; a partition removed makes a pleasant parlor; a small room is appropriated for their sacks, caps, boots, etc., while the family dining-room in the new house is amply large for the extra tables they will fill. It is altogether a happy event to the united families. If there are partings here there are meetings there, and all are smilingly glad, from the children who naturally love change, to the fondest mother who appreciates the opportunity her little one is going to. The children chosen will have some special advantages. Out-of-doors the hills and woods and waters of Wallingford will be exceedingly charming to them, and in-doors their education will engage the best talent of the Community. But as it is expected this set will give place to another next year, the advantages will be ultimately equalized, as all advantages in Communism are.

Nov. 1st. was signalized at the O. C. by an extraordinary event. About midday, a thunder cloud passed over which discharged a bolt that struck *fearfully* near our houses and lives. It struck a tree only seven rods distant by measure from the children's play-house, and less than nine rods from the South Tower of the family dwelling. The tree was a black walnut and its top was not so high by one-third as the tower. It was not shattered. The shaft left its sign only in the bark, which was torn off on one side, not continuously but in patches or by skips. Two stakes however close by, on which rose bushes had been trained, were split and splintered in a most tortuous and indescribable manner. The children were frolics round the tree when the storm came up and were several of them in the play-house when the lightning fell. In a room on our second floor, adjoining the south tower and overlooking the scene, there was gathered at the time a "bee" for covering the tract on "Mutual Criticism" which has lately been printed in the office of the AMERICAN SOCIALIST. The flash and the crash made no little sensation in this party, but it was not one of consternation and panic such as we have seen two or three times when lightning has struck a quarter or half mile distant. There was no screaming—no starting to the feet. The report was so instantaneous and without reverberation, that the ear hardly retained the impression—so we imagined, at least, after reading the scientific item in the AMERICAN SOCIALIST of the same day, to the effect that a feeble stimulus sometimes makes a more lasting impression on the senses than a strong one.

AT THE SHAKERS.

WE copy from the "Society Record" in *The Shaker*: NORTH UNION, OHIO.—Anticipated development of stone quarry at this place looks like a steady source of income to Society.

Grist-mill, built in 1843, has failed for years to be more than a convenience, and sometimes only an expense, is now running by steam, and likely to be appreciated as one of the best in the country.

Nearly 1,000 bushels of oats threshed. Early potatoes were a good crop; late ones not so good—bugs, etc.

Roots and garden products coming in well. This Society has 1,350 acres of land. A dairy herd at the center family—forty cows—is unequalled in the State.

WATERVLIET, N. Y.—This Society closed its public services on October 1. On Sunday, September 24, Geo. B. Avery, of WHITE WATER VILLAGE, OHIO, delivered, by invitation, a stirring address to the people. We were sorry that the usual thousand of auditors were not there.

MT. LEBANON, N. Y.—Much has been said of Shaker speaking and singing at the Salt Point, N. Y., Peace Meeting, and there is no doubt much good was done by the attendance and efforts of Elder F. W. Evans & Co. The music, "Pray, ope the gates," being a New Hampshire production, and highly complimented, we may as well consider that ENFIELD had a representative spirit there. While Philadelphia was a failure, Salt Point was

a grand success! Why? Worldly ambition was entirely obliterated in one of these places.

ENFIELD, CONN., sent a company of relations to Mt. Lebanon and Watervliet, during September, on a visit. This is the only company of *our* visitors that has met with us during the year, and it numbered some very beautiful souls.

WHITE WATER VILLAGE, OHIO.—This Society is making a determined push to introduce their seeds and other products into Eastern markets, and to keep as shy of *middle men* as possible—as grangers! Who can blame them?

GROVELAND, N. Y., (*Songea P. O.*), has been blest in basket and in store, and we hope they will have storage room to pack their crops, and health and help to secure all. The people are worthy, and needy of much kindly sympathy in lifting a heavy load, unearned by present residents. God helps them. Let the opulent imitate God.

PHILADELPHIA, PENN.—This Society has been the recipient of very numerous visits from many other Societies—Maine, New Hampshire, New York, Ohio, and yet continues to live.

TRANSCENDENTALISM IN NEW ENGLAND.*

III.

OUTLINE OF LITERATURE.

THE way in which foreign philosophy and literature came in to assist in the development of New England Transcendentalism, is sketched in one of Mr. Frothingham's paragraphs, as follows:

"Transcendentalism, properly so called, was imported in foreign packages. Few read German, but most read French. As early as 1804, Degerando lectured on Kant's philosophy in Paris; and as early as 1813, Mad. de Staël gave an account of it. The number of copies of either Kant, Fichte, Jacobi, or Schelling, that found their way to the United States, was inconsiderable. Half a dozen eager students obtained isolated books of Herder, Schleiermacher, DeWette, and other theological and biblical writers, read them, translated chapters from them, or sent notices of them to the *Christian Examiner*. The works of Coleridge made familiar the leading ideas of Schelling. The foreign reviews reported the results and processes of French and German speculation. In 1827, Thomas Carlyle wrote, in the *Edinburgh Review*, his great articles on Richter and the State of German Literature; in 1828, appeared his essay on Goethe. Mr. Emerson presented these, and other papers, as "Carlyle's Miscellanies" to the American public. In 1838, George Ripley began the publication of the "Specimens of Foreign Standard Literature," a series which extended to fourteen volumes; the first and second comprising philosophical miscellanies by Cousin, Jouffroy and Constant, translated with introduction by Mr. Ripley himself; the third devoted to Goethe and Schiller, with elaborate and discriminating prefaces by John S. Dwight; the fourth giving Eckerman's Conversations with Goethe, done into English by Margaret Fuller; the three next containing Menzel's German Literature, by C. C. Felton; the eighth and ninth introducing W. H. Channing's version of Jouffroy's Introduction to Ethics; the tenth and eleventh, DeWette's Theodor, by James Freeman Clarke; the twelfth and thirteenth, DeWette's Ethics, by Samuel Osgood; and the last offering samples of German Lyrics, by Charles T. Brooks. These volumes, which were remarkably attractive, both in form and contents, brought many readers into a close acquaintance with the teachings and the spirit of writers of the new school."

Among the men who were popularizing and commending the new views was George Bancroft. "The spiritual philosophy had no more fervent or eloquent champion than he." He wrote an account of Herder for the "North American Review," he commended "The Philosophical Miscellanies of Cousin," and in his "History of the United States" he "paid noble tribute to the spiritual philosophy under the name of Quakerism." Mr. Frothingham quotes with eloquent approbation several brilliant passages from the sixteenth chapter of the History.

But the literature of most importance in the development of Transcendentalism was that produced by the free spirits who were drinking in the new afflatus. Among these Emerson led the way. His first volume, "Nature," was published in 1836. Only five hundred copies were sold in twelve years. "Critics and philosophers," says Mr. Frothingham, "could make nothing of it; but those who read it recognized signs of a new era, even if they could not describe them; and many who did not read it felt in the atmosphere the change it introduced. The idealism of the book was uncompromising." The little book contained an Introduction and eight short chapters, entitled, Nature, Commodity,

*"TRANSCENDENTALISM IN NEW ENGLAND. A HISTORY." By Octavius Brooks Frothingham. New-York, 1876. G. P. Putnam's Sons.

Beauty, Language, Discipline, Idealism, Spirit, Prospects. The first words were :

"Our age is retrospective. It builds the sepulchres of the fathers. It writes biographies, histories, criticisms. The foregoing generations beheld God and nature face to face; we through their eyes. Why should we not also enjoy an original relation to the universe? Why not we have a poetry and philosophy of insight and not of tradition, and a religion by revelation to us, and not the history of them? Embosomed for a season in nature, whose floods of life stream around and through us, and invite us by the power they supply to action proportioned to nature, why should we grope among the dry bones of the past, or put the living generation into masquerade out of its faded wardrobe? The sun shines to-day also. There is more wool and flax in the fields. There are new lands, new men, new thoughts. Let us demand our own works and laws and worship."

In the several chapters were such thoughts as these :

"Philosophically considered, the universe is composed of Nature and the Soul."

"The lover of nature is he whose inward and outward senses are still truly adjusted to each other; who has retained the spirit of infancy even into the era of manhood."

"The health of the eye seems to demand a horizon. We are never tired, so long as we see far enough."

"Give me health and a day, and I will make the pomp of emperors ridiculous. The dawn is my Assyria; the sunset and moon-rise my Paphos, and unimaginable realms of faerie; broad noon shall be my England of the senses and the understanding; the night shall be my Germany of mystic philosophy and dreams."

"The presence of a higher, namely, of a spiritual element is essential to the perfection of beauty. The high and divine beauty which can be loved without effeminacy, is that which is found in combination with the human will. Beauty is the mark God sets upon virtue. Every natural action is graceful. Every heroic act is also decent and causes the place and the bystander to shine."

"The problem of restoring to the world original and eternal beauty, is solved by the redemption of the soul."

"Man cannot be a naturalist, until he satisfies all the demands of the spirit. Love is as much its demand, as perception."

"Is not prayer also a study of truth—a sally of the soul into the unfound infinite. No man ever prayed heartily without learning something."

"Nature is not fixed but fluid. Spirit alters, molds, makes it."

Next came, two years later, Emerson's famous Divinity College Address, which, says Mr. Frothingham, "stirred the souls of aspiring young men, and awakened the wrath of sedate old ones. It was idealism in full blaze, and it made the germs of Transcendentalism struggle in the sods."

Two years after this, in 1840, the first series of Emerson's "Essays" was published. The volume contained twelve essays, on History, Self-Reliance, Compensation, Spiritual Laws, Love, Friendship, Prudence, Heroism, The Over-Soul, Circles, Intellect, Art. In the "Over-Soul," one of the highest strains of Transcendentalism was reached.

Mr. Alcott was one of the ablest and most original of the Transcendental thinkers and leaders—great in conversation and suggestiveness. His principal publications—"Concord Days" and "Tablets"—were issued later, but in these early years he had published: in 1832 a treatise "On Early Education;" in 1836-7 "Conversation with Children on the Gospels," called by Mr. Frothingham "suggestive and astonishing reading;" in 1836, "Record of a School; Exemplifying the General Principles of Spiritual Culture" (this work was prepared by Miss Elizabeth P. Peabody); in 1841, "Spiritual Culture; or Thoughts for the Consideration of Parents and Teachers." In the last named work were such thoughts as these, which have the very flavor of the man :

"In conversation all the instincts and faculties of our being are touched. They find full and fair scope. It tempts forth all the powers. Man faces his fellow man. He holds a living intercourse. He feels the quickening life and light. The social affections are addressed; and these bring all the faculties in train. Speech comes unbidden. Nature lends her images. Imagination sends abroad her winged words. We see thought as it springs from the soul, and in the very process of growth and utterance. Reason plays under the mellow light of fancy. The Genius of the Soul is waked, and eloquence sits on her tuneful lips."

"To work worthily, man must aspire worthily. His theory of human attainment must be lofty. It must ever be lifting him above the lower plane of custom and convention, in which the senses confine him, into the high mount of vision, and of renovating ideas."

"Faith is the soul of all improvement."

"To fulfill its end, Instruction must be an Inspiration. The true teacher must inspire in order to unfold."

In these days also Orestes A. Brownson was a convert

to, and actively writing and publishing in favor of, Transcendentalism. Parker and Ripley were giving sturdy blows in favor of the new faith.

"But the literary achievements of Transcendentalism," says Mr. Frothingham, "are best exhibited in the 'Dial,' a quarterly 'Magazine for Literature, Philosophy and Religion,' begun in 1840, and ending in April, 1844. The editors were Margaret Fuller and R. W. Emerson; the contributors were the bright men and women who gave voice in literary form to the various utterances of the Transcendental genius. Mr. Emerson's bravest lectures and noblest poems were first printed there. Margaret Fuller, besides numerous pieces of miscellaneous criticism, contributed the article on Goethe, alone enough to establish her fame as a discerner of spirits, and 'The Great Lawsuit: Man versus Men—Woman versus Women,' which was afterwards expanded into the book, 'Woman in the XIXth Century.' Bronson Alcott sent in chapters of the 'Orphic Sayings,' which were an amazement to the uninitiated and an amusement to the profane. Charles Emerson, younger brother of the essayist, whose premature death was bewailed by the admirers of intellect and the lovers of pure character, proved by his 'Notes from the Journal of a Scholar,' that genius was not confined to a single member of his family. George Ripley, James Freeman Clarke, Theodore Parker, Wm. H. Channing, Henry Thoreau, Eliot Cabot, John S. Dwight, the musical critic, C. P. Cranch, the artist-poet, Wm. E. Channing, were liberal of contributions, all in characteristic ways; and unnamed men and women did their part to fill the numbers of this most remarkable magazine. The freshest thoughts on all subjects were brought to the editor's table; social tendencies were noticed; books were received; the newest picture, the last concert was passed upon; judicious estimates were made of reforms and reformers abroad as well as at home; the philosophical discussions were able and discriminating; the theological papers were learned, broad and fresh. The four volumes are exceedingly rich in poetry, and poetry such as seldom finds a place in popular magazines. The first year's issue contained sixty-six pieces; the second, thirty-five; the third, fifty; the fourth, thirty-three; among these were Emerson's earliest inspirations. The 'Problem,' 'Wood-Notes,' 'The Sphinx,' 'Saadi,' 'Ode to Beauty,' 'To Rhea,' first appeared in the 'Dial.' Harps that had long been silent, unable to make themselves heard amid the din of the later generation, made their music here. For Transcendentalism was essentially poetical and put its thoughts naturally into story. The poems in the 'Dial,' even leaving out the famous ones that have since been printed with their author's name, would make an interesting and attractive volume. How surprised would one of those writers be if now in their prosaic days they read what they then wrote under the spell of that fine frenzy."

THE NOVEMBER MAGAZINES.

The *International Review* (New-York: A. S. Barnes & Co., \$5.00 per annum) is a bi-monthly now completing its third volume. The November-December number is an interesting one, comprising "The Origin of Parliamentary Representation in England" by EDWARD A. FREEMAN, D. C. L.; "Transcendentalism in New England," by SAMUEL OSGOOD, D. D.; "Journals and Journalists of Italy;" "Mr. Philip Gilbert Hamerton, Artist and Author;" "French Literature of the Reformation;" "The Evangelical Prussian Church;" "The Chinese Question in the United States;" notes on scientific matters, and a review of contemporary literature.

We are pleased to note that Dr. Osgood traces the affluence which has governed later writers back to Edwards, as did our own review of Mr. Frothingham's book. He says: "Edwards and Franklin, in the last century, began the literature and philosophy which have since flowered and fruited in Channing and Bushnell, Prescott and Hawthorne, Bancroft and Motley, Whittier and Longfellow, Bryant and Emerson, and their peers."

The *International* has a distinguished list of contributors, both American and European, and cannot but be pleasant and profitable reading for thinking people. The only point in its make up which we would care to criticize is, that it does not trim its leaves, but obliges each reader to cut his own. This is a sad waste of time. The publishers could, with their machinery, trim the leaves in a small fraction of the time required by individuals with pen-knives or paper-cutters. The publisher, however, takes good care that his part of the Review, containing advertisements, is carefully trimmed. He makes his matter accessible. In this regard we think the Harpers show good judgment. They trim their Magazine neatly. The custom of not trimming books and magazines must have originated among a fastidious European aristocracy who wanted to enjoy the idea that nobody had read the publication before them. It is easy to trim such publications without injuring them for re-binding, and we hope the practice of trimming will be generally adopted.

Harper's opens with an illustrated Shetland Fairy Tale, "Mangus and Morna." This is followed by an interesting article on "Mediæval Furniture," another giving the adventures of "An Englishwoman among the Himalayas," and these by the serial and other tales.

The more solid intellectual pabulum is found in an article on John Locke, by Prof. Charles Murray-Nairne. It is a clear and forcible sketch of the progress of philosophy and metaphysical knowledge showing how Bacon, Descartes, and others modified the earlier theories.

—In his Easy Chair, the Editor contemplates his correspondence, concerning which he says: "But undoubtedly the most entertaining parts of editorial correspondence are the indignant and instructive letters. Hot wrath, Billingsgate, and bad grammar deliberately written out, sealed, stamped, posted, and arriving in due course of mail cool and still, are very ludicrous. The staleness of champagne that has been opened for some days is a type of the letter of wrath when it reaches the editorial hand. And if anger should ever be reasonable, the furious gentleman or lady would count twenty-five with Tattycoram before committing indignation to ink and paper." The November number completes the fifty-third volume of this popular magazine.

Scribner's has for leading article a finely illustrated account of the city of Hartford, giving views of the best public buildings and private dwellings. The mention of the Japanese students now being educated there is worth noting. "They dress in simple European style, and are distinguished only by their Japanese stamp of countenance, and by being at the head of the classes they enter in the schools." "In studying, each scholar is required to repeat his lessons constantly to himself out loud, and the teacher detects the shirker by missing his voice in the general Babel." The writer is not probably aware that this same custom of the loud conning of lessons obtains in some parts of our own Southern States. Other noticeable articles are "The Beginnings of Life," by Mrs. S. B. Herriek, who seems endowed with fully a man's intellectual power, "A Scottish Loaf Factory," "Pictures from Rome," and "College Expenses." There are also the usual tales and miscellany.

"Bat guano" to the amount of fifteen or twenty thousand tons has been found in a cave twenty miles north-east of San Antonio, Texas. It has been pronounced a valuable fertilizer by the United States Commissioner of Agriculture.

SUMMARY OF NEWS.

HOME.

The search for the planet Vulcan, whose existence is considered doubtful, is not yet given up. On the contrary an automatic photographic revolver, that will take a photograph of the disc of the sun, as often as every hour in each day of the year, is in process of construction by Dr. Janssen.

A committee has been appointed by the American Institute of Mining Engineers to make arrangements for establishing a museum of mineral and metallurgical productions. The museum is to occupy one of the saloons of Memorial Hall. As many of the collections exhibited by foreign governments have already been presented, the success of the enterprise is thought to be certain.

The water supply of New-York has fallen off rapidly of late, until it is now stated that the reservoirs will furnish water only ten days longer, if some way is not found to stop the great waste continually occurring. Though the city of New-York has as large an amount of water supply to the number of its inhabitants, as any great city, it has no way of regulating its use and preventing unnecessary waste, and in consequence is now in danger of a water famine.

On Gallows Hill, Penn., the first cremation furnace in the United States has been erected by Dr. F. Julius L. Moyné. It consists of two rooms, one used as a reception-room, and the other for cremation. The structure is one story high, covered by a roof of corrugated iron, and three chimneys into which opens the furnace about seven and one-half feet long. As the owner has dedicated the building to the poor, there will be no charge made for incineration.

The influence of the coming Presidential election on the financial interests of the country, has, during the last week of the canvass, assumed a more important place in the minds of the business men of the principal cities of the Union. In consequence the leading citizens of New-York called on Mr. Evarts, as one of the independents, to address the business community of the city on the financial question, as to the probable results of the election of either of the two candidates. The example of New-York has been followed by other large cities, and this question has a large place among the issues of the campaign.

Cardinal Antonelli, the greatest Roman politician of modern times, is dead. He was born April 2, 1806, during the pontificate of Pius VII. He held important offices under Pope Gregory XVI, and was presented with a Cardinal's hat by Pius IX.

FOREIGN.

The great maritime canal connecting the city of Amsterdam with the Zuyder Zee and through that with the German Ocean was opened on the 1st inst. The canal is sixteen miles long, and the harbor at the lower terminus covers an area of two hundred and fifty acres.

Considerable anxiety is felt at present at Berlin, as to the condition of Prince Bismarck. His physicians have found it necessary to prohibit him from reading all newspapers, and any thing that will cause him to be excited, and only the most important matters are allowed to be presented to him. His nervous system has become so weakened that softening of the brain is feared.

On the 29th ult, the Turks, after a hard fight thoroughly defeated the Servians at Djunis. The Servian army was divided into two parts, one under General Tchernayeff retreating to Raganj, but afterwards advancing to the vicinity of Deligrad the other under General Horvatovitch retiring to Kruchevatz. Thus leaving the position occupied by the Servians around Deligrad in a very precarious condition.

Owing to the prosecution of the war against Serbia while negotiations were in progress for an armistice, and the late reverses to the Servian arms, the Russian Government despatched an ultimatum demanding the signing, within forty-eight hours, of an unconditional armistice for two months, by the Turkish government, or hostilities would be commenced by the Russians and all peace proposals considered at an end. This peremptory demand had its desired effect and the Turks have signed an armistice for two months commencing Nov. 1st.

SOCIALISTIC NOTICES.

The Publishers of the AMERICAN SOCIALIST will print as advertisements any respectably-worded notices of Communities, Coöperative Societies, or new Socialistic ventures, with the distinct understanding that they do not thereby assume any responsibility as endorsing the character, moral or financial, of such organizations. The rate for these notices is one cent for each word, each insertion, cash in advance.

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